THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

No. 30, Vol. LV. Monday, July 24, 1893. Price One Penny.

A GREAT TEMPLE.

THREE months ago the most momentous event in the history of the Latter-day Saints was consummated. The great Temple at Salt Lake City, concerning which both ancient and modern prophets have spoken and written, is completed and dedicated to the Most High. After forty years of labor, interrupted though it was at times, this structure now stands completed. The excellence of its workmanship, the solidity and massiveness of its walls, the symmetry of its various parts, have called forth the most glowing expressions from Saints as well as from strangers who have had the privilege of viewing it.

Exactly what it has cost in money it would be very difficult to ascertain, and what it has cost in sacrifice on the part of the people will never be known until eternity shall reveal the secrets of this life. The Saints have struggled against poverty and the ills attendant upon the settlement of a new country; but with all, they have never murmured at the requirements made of them in the construction of this Temple. Their means have been given freely and abundantly, even at the cost of many of the comforts and some of the necessaries of life. Their gifts and sacrifices, however, are known to God, and He will undoubtedly fulfill the promise made recently to the Saints through His servants: that they should be blessed here and hereafter for the spirit of liberality which they have manifested. Considering all the circumstances of its construction, and the conditions surrounding the people who have built it, this Temple is the most remarkable building in the world, and as far as the purposes for which it has been erected are concerned, it is unequaled upon the earth at the present time. Since the time when President Brigham Young, four days after his arrival in the valley, in 1847, designated the spot

where this building should be erected, and said: "Here we will build the Temple of our God," the thought of doing the work has ever been present with the faithful Latter-day Saints. Though it seemed at one time, when the walls were covered at the time of "The Move," that the prediction of President Young would fail, inasmuch as the people left their homes with the expectation of never seeing them again, yet God, in His mercy, accepted their sacrifice and brought them back again to their city and to the spot which had been designated for the building of His house.

On Monday, February 14, 1853, amid the great rejoicing of the people who had already gathered to this valley, the grounds of the Temple were surveyed, and the ground was first turned for the excavation of that part necessary for the foundation of the Temple. On April 6, of the same year, the corner-stones were laid according to the order of the Priesthood by and under the direction of President Young. Of the Apostles who were present at that time only three now live in the flesh—President Wilford Woodruff, Lorenzo Snow and Franklin D. Richards. From that time until the present the work has progressed slowly at times; again it has been at a standstill from various causes, and finally, within the last year, the work which has been done, has astonished even the most sanguine. When the resolution was passed, April 6, 1892, at the laying of the cap-stone, that the building should be completed by April 6, 1893, it required great faith to believe that such results could be accomplished, and indeed they could not ordinarily have been done. It has been the blessing of God upon the labors of His servants that has enabled them to perform the miracle which is now presented to our gaze. The Spirit of the Lord also touched the hearts of the people, so that they have provided the means without stint for the accomplishment of that which God has wrought in the eyes of all His people and that which He inspired His servants to undertake.

Concerning the design of the building, which was prepared by Elder Truman O. Angell, under the supervision of President Brigham Young, we cannot do better than append herewith a description given by the architect:

"The Temple block is forty rods square, the lines running north and south, and east and west, and contains ten acres. The center of the Temple is one hundred and fifty-six feet six inches due west from the center of the east line of the block. The length of the said house, east and west, is one hundred and eighty-six and a half-feet, including towers, and the width ninety-nine feet. On the east end there are three towers, as also on the west. Draw a line north and south one hundred and eighteen and a half feet through the center of the towers, and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of sixteen feet, and enlarge all around beyond the lines of wall three feet for a footing.

The north and the south walls are eight feet thick, clear of pedestal; they stand upon a footing of sixteen feet wall on its bearing, which slopes three feet on each side to the height of seven and a half feet. The footing

of the towers rises to the same height as that of the sides, and is one solid piece of masonry of rough ashlars, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings. The line of the basement floor is six inches above the top of the footing. From the tower on the east to the tower on the west, the face of the earth slopes six feet; four inches above the earth, on the east line, begins a promenade walk, from eleven to twenty-two feet wide, around the entire building, and approached by stone steps on all sides.

There are four towers on the corners of the building, each starting from their footing, of twenty six feet square; these continue sixteen and a half feet high, and come to the line of the base string course, which is eight feet above the promenade walk. At this point the towers are reduced to twenty-five feet square; they then continue to the height of thirty-eight feet, or the height of the second string course. At this point they are reduced to twenty-three feet square; they then continue thirty-eight feet high to the third string course. The string courses continue all around the building except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise twenty-five feet to a string course, or cornice. The two west towers rise nineteen feet and come to their string course or cornice. The four towers then rise nine feet to the top of battlements. These towers are cylindrical, having seventeen feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each five ornamental windows on two sides, above the basement.

The two center towers occupy the center of the east and the west ends of the building, starting from their footings thirty-one feet square, and break off in sections in line with corner towers, to the height of the third string course. The east center tower then rises forty feet to the top of battlements; the west center tower rises thirty-four feet to the top of battlements. All the towers have spires, the details of which are not decided on.

All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles five feet in diameter at base, four feet at first story, and three feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show forty-eight in number, and stand upon pedestals. The space between these buttresses and turrets is two feet at first story. On the front of the two center towers are two large windows, each thirty-two feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in bold or alto relievo, the great dipper, or Ursa Major, with the Pointers ranging nearly towards the North Star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the house. I have before stated

where this building should be erected, and said: "Here we will build the Temple of our God," the thought of doing the work has ever been present with the faithful Latter-day Saints. Though it seemed at one time, when the walls were covered at the time of "The Move," that the prediction of President Young would fail, inasmuch as the people left their homes with the expectation of never seeing them again, yet God, in His mercy, accepted their sacrifice and brought them back again to their city and to the spot which had been designated for the building of His house.

On Monday, February 14, 1853, amid the great rejoicing of the people who had already gathered to this valley, the grounds of the Temple were surveyed, and the ground was first turned for the excavation of that part necessary for the foundation of the Temple. On April 6, of the same year, the corner-stones were laid according to the order of the Priesthood by and under the direction of President Young. Of the Apostles who were present at that time only three now live in the flesh—President Wilford Woodruff, Lorenzo Snow and Franklin D. Richards. From that time until the present the work has progressed slowly at times; again it has been at a standstill from various causes, and finally, within the last year, the work which has been done, has astonished even the most sanguine. When the resolution was passed, April 6, 1892, at the laying of the cap-stone, that the building should be completed by April 6, 1893, it required great faith to believe that such results could be accomplished, and indeed they could not ordinarily have been done. It has been the blessing of God upon the labors of His servants that has enabled them to perform the miracle which is now presented to our gaze. The Spirit of the Lord also touched the hearts of the people, so that they have provided the means without stint for the accomplishment of that which God has wrought in the eyes of all His people and that which He inspired His servants to undertake.

Concerning the design of the building, which was prepared by Elder Truman O. Angell, under the supervision of President Brigham Young, we cannot do better than append herewith a description given by the architect:

"The Temple block is forty rods square, the lines running north and south, and east and west, and contains ten acres. The center of the Temple is one hundred and fifty-six feet six inches due west from the center of the east line of the block. The length of the said house, east and west, is one hundred and eighty-six and a half-feet, including towers, and the width ninety-nine feet. On the east end there are three towers, as also on the west. Draw a line north and south one hundred and eighteen and a half feet through the center of the towers, and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of sixteen feet, and enlarge all around beyond the lines of wall three feet for a footing.

The north and the south walls are eight feet thick, clear of pedestal; they stand upon a footing of sixteen feet wall on its bearing, which slopes three feet on each side to the height of seven and a half feet. The footing

of the towers rises to the same height as that of the sides, and is one solid piece of masonry of rough ashlars, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings. The line of the basement floor is six inches above the top of the footing. From the tower on the east to the tower on the west, the face of the earth slopes six feet; four inches above the earth, on the east line, begins a promenade walk, from eleven to twenty-two feet wide, around the entire building, and approached by stone steps on all sides.

There are four towers on the corners of the building, each starting from their footing, of twenty six feet square; these continue sixteen and a half feet high, and come to the line of the base string course, which is eight feet above the promenade walk. At this point the towers are reduced to twenty-five feet square; they then continue to the height of thirty-eight feet, or the height of the second string course. At this point they are reduced to twenty-three feet square; they then continue thirty-eight feet high to the third string course. The string courses continue all around the building except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise twenty-five feet to a string course, or cornice. The two west towers rise nineteen feet and come to their string course or cornice. The four towers then rise nine feet to the top of battlements. These towers are cylindrical, having seventeen feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each five ornamental windows on two sides, above the basement.

The two center towers occupy the center of the east and the west ends of the building, starting from their footings thirty-one feet square, and break off in sections in line with corner towers, to the height of the third string course. The east center tower then rises forty feet to the top of battlements; the west center tower rises thirty-four feet to the top of battlements. All the towers have spires, the details of which are not decided on.

All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles five feet in diameter at base, four feet at first story, and three feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show forty-eight in number, and stand upon pedestals. The space between these buttresses and turrets is two feet at first story. On the front of the two center towers are two large windows, each thirty-two feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in bold or alto relievo, the great dipper, or Ursa Major, with the Pointers ranging nearly towards the North Star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the house. I have before stated

that the base was divided into many rooms. The center one is arranged for a baptismal font, and is fifty-seven feet long by thirty-five feet wide, separated from the main wall by four rooms, two on each side, nineteen feet long by twelve wide. On the east and the west sides of these rooms are four passages each twelve feet wide; these lead to and from outside doors, two on the north and two on the south. Further east and west from these passages are four more rooms, two at each end, twenty-eight feet wide by thirty-eight and one-half long. These and their walls occupy the basement. All the walls start off their footings, and rise sixteen and one half feet, and there stop with ground ceiling.

We are now up to the line of the base string course, eight feet above the promenade, or steps rising to the Temple, which terminates the cope of pedestal, and to the first floor of said house. This room is joined to the outer courts, these courts being the width between towers, sixteen feet by nine in the clear. We ascend to the floors of these courts (they being on a line with the first floor of main house) by four flights of stone steps nine and one half feet wide, arranged in the basement work; the first step ranging to the outer line of towers. From these the court doors admit to any part of the building.

The size of the first large room is one hundred and twenty feet long by eighty feet wide; the height reaches nearly to the second string course. The room is arched over in the center with an elliptical arch, which drops at its flank ten feet, and has thirty-eight feet span. The side ceilings have one-fourth elliptical arches, which start from the side walls of the main building, sixteen feet high, and terminate at the capitals of the columns or foot of center arch, at the height of twenty-four feet. The columns obtain their bearings direct from the footings of said house; these columns extend up to support the floor above.

The outside walls of this story are seven feet thick. The space from the termination of the foot of the center arch to the outer walls is divided into sixteen compartments, eight on each side, making rooms fourteen by fourteen, clear of partitions, and ten feet high, leaving a passage six feet wide next to each flank of center arch, which is approached from the ends. These rooms are lighted by an elliptical or oval window, whose major axis is vertical.

The second large room is one foot wider than the room below; this in consequence of the wall being but six feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside. The rooms of this story are similar to those below. The side walls have nine buttresses on a side, and have eight tiers of windows, five on each tier.

The foot of the basement windows are eight inches above the promenade, rise three feet perpendicular, and terminate with a semi-circular head. The first story windows have twelve feet length of sash to top of semi-circular head. The oval windows have six and one-half feet length of sash. The windows of the second story are the same as those below. All these frames have four and one half-feet width of sash.

The pedestals under all the buttresses project at their base two feet;

above their base, which is fifteen inches by four and a half feet wide, on each front, is a figure of a globe three feet eleven inches across, whose axis corresponds with the axis of the earth.

The base string course forms a cope for those pedestals. Above this cope the buttresses are three and a half feet, and continue to the height of one hundred feet. Above the promenade, close under the second string course, on each of the buttresses, is the moon, represented in its different phases. Close under the third string course, or cornice, is the face of the sun. Immediately above is Saturn with his rings. The buttresses terminate with a projected cope.

The only difference between the tower buttresses and the one first described is, instead of Saturn being on them, we have clouds and rays of light descending downwards.

All of these symbols are to be chiseled in bas relief on solid stone. The side walls continue above the string course, or cornice, eight and a half feet, making the walls ninety-six feet high, and are formed in battlements, interspersed with stars.

The roof is quite flat, rising only eight feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to symbolize some of the great architectural work above.

The basement windows recede in, from the face of outer wall to sash frame, eighteen inches, and are relieved by a large cavetto. Those windows above the base recede, from face of wall to sash frame, three feet, and are surrounded by stone jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the center of major axis. All the windows in the towers are moulded and have stone jambs; each being crowned with label mouldings. The whole house covers an area of twenty-one thousand eight hundred and fifty feet."

[TO BE CONTINUED.]

PULQUE: A FOOD AND DRINK.

THAT Nature has given Mexico very few blessings to offset its dry, sandy soil, and almost rainless climate, must be conceded, but the greatest gift she has bestowed on the poor natives, who have to get their living off the land, is, undoubtedly, the agave, or, as it is sometimes called, maguey plant. Three hundred and sixty-five days of never ending sunshine are a great attraction to tourists and invalids, but to the farmer they are fatal. And Mexico is still suffering from a drought that has lasted nearly four years.

The maguey, in appearance, is much the same as the cactus, only it is larger and coarser. The leaves frequently grow to a length of ten or twelve feet, or even more, and bear very sharp thorns.

It takes the maguey about seven years to blossom. When it does bloom a stalk from ten to twenty feet tall shoots up from the centre of the

cluster of leaves and puts forth large flowers, which vary from a bright red color to a deep purple. Just as it is about to flower, the plant has reached the proper state for the use it is most frequently put to—the making of pulque (pronounced pool-kay).

To get the pulque the leaves and stalks are cut off a little above the ground and the trunk formed by the joining of the roots, which is often a foot in diameter, is hollowed out. In this bowl, as it were the sap which was intended to nourish the flower accumulates and is drawn out every day. Dipping is the commonest way of getting the sap out of the hollow, though suction pumps are sometimes used on the big plantations now, and the primitive way was to draw it through a pipe with the mouth and then blow it into a handy receptacle.

After it is taken from the plant the sap must stand twenty-four hours to ferment, and twenty-four hours after the fermentation it spoils. Both French and American companies have tried time and again to find some way of preserving pulque so that it could be exported, but as yet none have succeeded.

Pulque is shipped from the plantations in barrels and pigskins, and some idea of the amount of it that is drunk can be formed from the fact that forty carloads of it were taken to the City of Mexico alone every morning. All but a very little of this is consumed the day it is received, and what is left over spoils, and is either thrown away or sold for half-price as "sour pulque."

Its odour is somewhat similar to that of decayed vegetables, mingled with a thorough disinfectant, and its taste is similar to a mixture of cod-liver oil and butter-milk that has gone wrong. It is the color of skim-milk and "strings" like molasses, but it is not so thick. But when one becomes used to it, as he does after five or six drinks, it is not half so bad.

Pulque has very gentle but effectual medicinal properties, and physicians have claimed that it will cure Bright's disease if taken in time. At the "cautinas" it is sold in glasses of three sizes, and costs one, two, and three cents a glass.

Excessive pulque drinking has a stupefying effect, but the idea that it is wildly intoxicating is all wrong.

In its distilled form it is called tequila, or mescal, and is very fiery. This liquor is similar in appearance to gin, and is violently intoxicating. It has been at the bottom of many a so-called "greaser uprising."

The plantations on which maguey is raised for pulque-making are often many acres in extent, and the plants are set in rows, like corn. After a plant has been "tapped" it dies, and is pulled up, a young plant being put in its place. The maguey grows best in a peculiar sandy soil, and there are several distinct "pulque regions."

But the maguey has several temperance uses, so to speak. In a country where one may go hundreds of miles without seeing a rock or tree, it is very convenient for fencing purposes, and is largely used that way. The fibre of its leaves makes a very tough thread or string, and sometimes coarse paper is manufactured from the roots and leaves.

The leaf of the maguey is not only edible, but makes a very fine dish

when properly treated. The native Mexicans dig pits, and, taking the tenderest leaves, bake them in the holes over a smouldering fire, as charcoal is roasted. When they are "just right" they are taken out, the tough outer covering, which has hardened into a shell, is peeled off, and the pith is very tender and tastes a good deal like roast corn.

The last use this is put to is the most remarkable one in a climate such as Mexico, as ice never forms of itself except on the uninhabited tops of the highest mountains. Mexico City is supplied by ice factories, but of course in the rural districts ice cannot be obtained that way. Here again the bounty of Nature in the gift of this plant is shown. The leaves of the maguey have a great power of absorption. Two large ones are selected, filled with water, and bound together so as to be almost air tight. Then they are put out in the fields after sundown. Evaporation is so rapid that the water freezes, and before morning a long thin slab of ice has been formed.—*Item, Philadelphia.*

FACTS AND EVENTS.

About 12,000 letters are received at the House of Commons every day during the session—or eighteen for every legislator if they were all there. But of these eighteen, only five, it appears, get answered, for the House only posts in its own letter box about 3,700 a day.

A London dentist is said to have had great success in curing toothache within five or six minutes, and often in less time, by applying one pole of an electrostatic machine to the troublesome tooth and the other pole to the body of the patient. In seventy-six cases thus treated by him only three are said to have been unsatisfactory.

A terrible disaster occurred by the overflowing of the Welling River, in China, recently, which caused the death of over 1,000 persons at Shaoking and Woole. Disastrous floods are also reported from Nanaingfu, where it is computed that 10,000 persons have either been drowned or been killed by their houses falling upon them.

On Monday, July 10, a severe thunderstorm passed over portions of England. Several people were struck by the lightning and killed, and an immense amount of damage was done in various ways. The following is a description of its pranks in a town of Yorkshire: Raindrops as large as crown pieces fell at first, succeeded by small hailstones, followed by much larger ones, some being equal in size to bantams' eggs. A wind arose at the time, and the huge missiles fell in a perfect deluge. The market had not ended, and a scene of the wildest confusion followed. Women and children screamed with fright and rushed into the nearest shops for shelter, which, however, did not afford them much protection, for the enormous pieces of ice shot through the windows like rifle bullets. So great was their force that pots and ornaments on the opposite walls were broken to pieces. The rattling of falling glass and pots, the vivid flashes of lightning, combined with the screams of the women and children and the heavy peals of thunder, made up a scene which will never be forgotten by those who witnessed it. The damage done is enormous, and very few houses in the town have escaped having their windows broken, while in many houses all the windows are totally wrecked. All this damage, which will cost hundreds of pounds to replace, was wrought within the short space of ten minutes. A piece of ice measuring 5½ inches in circumference was picked up in Major John Smurthwaite's house, and long after the storm perfect round balls of ice measuring some inches in circumstance, were picked up in the gardens, many of which are left a perfect wilderness. Numbers of birds were found dead on the road, having been killed during the storm. It is estimated that in the greenhouses and dwelling-houses in the town some 100,000 panes of glass have been broken.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 24, 1893.

THE SACRAMENT.

THERE has been considerable discussion at one time and another among the Elders concerning the object of the sacrament. All seem to understand that the great purpose in partaking of this holy ordinance is to eat and drink in remembrance of the Lord—of His death and the atonement which was wrought out for mankind by the shedding of His blood. But there are some who think that in addition to this object, those who partake of the sacrament obtain the remission of their sins, and that besides the remembering of the Lord Jesus, the sacrament is intended for the remission of sins.

There is a certain element of truth in this idea; but to say that the sacrament is for the remission of sins, is incorrect. It was not instituted for that purpose.

The Saints of God obtain continued forgiveness of their sins by observing all the laws which God has given. When they repent and confess their sins, they are promised forgiveness. When they keep all the commandments of God their sins do not stand against them, but are blotted out. But to say that there is more efficacy in partaking of the sacrament, and that the partaking of it contributes more readily to the remission of sins, than in prayer and repentance, and other good works which we are commanded to perform, is erroneous; and no Elder is justified in making any such statement. In all the words of the Lord which have come to us upon this subject, there is nothing said that justifies the Elders in assuming that a person by partaking of the sacrament is any more sure to receive remission of sins, than by performing any other good work which we are commanded to observe.

The words of the Savior to the Jews, when He was in the flesh, and afterwards to the Nephites, when He appeared to them after his resurrection, and His teachings recorded in the Doctrine and Covenants, are in perfect harmony upon this point. He testified to His disciples at Jerusalem that His blood would be shed for the remission of sins, and He commanded them to eat and drink of this sacrament in remembrance of Him. Unto the Nephites He spoke upon this sacrament with greater fullness. He told the Nephites to partake of the sacrament in remembrance of His

body, which He had shown unto them, and it should be a testimony unto the Father that they always remembered Him, and if they always remembered Him, they should always have His Spirit to be with them. There was one important point, however, that He dwelt upon with great emphasis; namely: that they should not knowingly suffer anyone to partake of His flesh and blood unworthily, when, as His servants, they administered it. Indeed, they were commanded to forbid anyone eating or drinking of this sacrament whom the disciples knew to be unworthy. One of the causes which was afterward assigned for the falling away of the Nephites from the Gospel of Jesus, was the "administering of that which was sacred unto him to whom it would be forbidden because of unworthiness," evidently referring to the sacrament.

It is plain from all these words, that sinners—men who needed remission of sins—were not to be permitted to partake of this holy ordinance. Those whom the Lord thinks worthy to partake of it, are those who keep His commandments and live in as pure a condition as it is possible for poor, fallible human beings to be in. If the ordinance had been for the remission of sins, the class which the disciples were told must not partake of it, would be the very ones who needed it most, in order to have the remission of their sins.

In the church of Christ repentance and baptism are the means which the Lord has instituted for the remission of sins. Afterwards, if the members of the church commit sins, they are commanded to repent of them, and to confess them—confess them always to the Lord; and when they sin against their brethren and sisters, to confess them both to the Father and to those whom they offend. When they have done this, they can partake of the sacrament in a manner that is acceptable unto the Lord.

G. Q. C.

It is stated by several American journals that a new sect has lately made itself known among the primitive people of an island community on the Virginia coast, U.S.A. According to one authority these people have come together from different sections, and call their organization "Christ's Holy Sanctified Church of Chincoteague Island No. 1." They have built a church costing about $2000, in which they conduct services on Sunday and nearly every night in the week. They all claim to be sanctified so that they are incapable of committing sin. They hold that all who are not sanctified will be lost, and that those who profess to be Christians, but are not sanctified so that they are incapable of committing sin. They hold that all who are not sanctified will be lost, and that those who profess to be Christians, but are not sanctified, are no better than the most abandoned sinners. They refuse to allow any regularly ordained minister to perform any official act among them, and have succeeded in persuading the judge of the county court to grant to one of their members license to celebrate the marriage ceremony. According to reports published in the secular papers, the religious exercises held by these people are extraordinary. They work themselves into a frenzy of excitement, jumping, shouting, and screaming until, in many cases, they fall exhausted

on the floor. It is also stated that some of their customs savor of socialism and communism, and they have been subjected to the severest criticisms on account of their social relations. They see visions, dream dreams, receive revelations, and profess to have knowledge of invisible things which are denied to other mortals.

MANCHESTER CONFERENCE NOTICE.—The Manchester Conference will be held at 18 Henshaw Street, Oldham, on Sunday, August 20, 1893. Meetings at 11 a.m., and 2 and 6 p.m.

CHANGE OF ADDRESS.—The address of the Manchester conference house has been changed to 14 A Hampden Grove, Patricroft, near Manchester.

SCOTTISH CONFERENCE.

THE Scottish Conference was held at Neilson Hall, 89 Ingram Street, Glasgow, on Sunday, July 9, 1893. There were present: Elder Anthon H. Lund, President of the European mission; Jos. H. Richards, President of, and Andrew Easton, T. B. Brighton, W. G. McAlister, G. Y. Smith, F. H. Baugh, John N. McQueen, S. P. Draney, A. Freebairn, Peter S. Condie, George Burt and Orson P. Hoggan, traveling Elders in, the Scottish Conference.

Meetings were held in the morning, afternoon, and evening, which were well attended by the Saints. There were also a number of strangers present at each session. In the afternoon the conference report for the year ending June 30, 1893, was read, which is as follows: Indoor meetings held 323; open-air meetings 138; tracts distributed 26,627; children blessed 10; died 1; emigrated above eight years of age 20; under eight years of age 2; removed 14; received 14; baptisms 18; Sabbath School sessions held 50; High Priest 1; Seventies 11; Elders 36; Priests 7; Teachers 12; Deacons 4; members 182; total membership 255. The authorities of the Church, of the European Mission, and of the Scottish Conference, were sustained by a unanimous vote. An excellent spirit existed at the meetings, and the Elders who addressed the people declared the glad tidings of the Gospel in plain and convincing language.

On Saturday evening a Priesthood meeting was held. The Elders reported their labors and gave an outline of the condition of the different districts and the methods employed in placing the Gospel before the people. President Lund spoke words of encouragement to the brethren, and instructed them in their duties as servants of God.

SIMPLICITY OF THE GOSPEL.

THE Gospel of Jesus Christ, or the divine plan of salvation, as introduced by our Savior to the world in His day, and as restored to the world in our day through the Prophet Joseph Smith, is simple in its nature, and easy to be understood and comprehended by every honest searcher after truth. We are told that its principles are so easy to comprehend

that "wayfaring men though fools, shall not err therein." Taking this statement into consideration it would seem scarcely possible for anyone to misunderstand or mistake the path marked out for mankind by the Redeemer. Nor need any man be misled or deceived, providing he will observe the rules which have been laid down for his guidance. But if these rules and primary principles are ignored and unobserved practically, doubt, darkness, misconception and confusion will fill the mind; and, as the poet has said, "Dark is the human mind when bound in unbelief's relentless power."

The truth of this is borne out in our daily experience and observation. If in the pursuit of any scientific truth a person overlooks or ignores the primary principles which have been previously discovered, formulated, and laid down for the guidance of students or investigators of that science, he will be sure to obtain false impressions and ideas in regard to the operations, or the results of the practical operations of those principles, and under such conditions he will not be able to grasp correctly the effectiveness of the truths embodied in that science. On the other hand, if the new disciple adheres strictly to the examination of the first principles, as introduced to his mind either by a preceptor or by his own research, and will thoroughly digest them before proceeding further, he will establish in his mind a sure basis whereon to build his faith and subsequent practice, and by which he may ascend to higher and more advanced stages of degrees of knowledge; as he advances each step is made in confidence, his faith is strengthened and increased, and hope is born of patience continually, until the new disciple drinks at the fountain of intelligence and is fully satisfied. And so it is with the new disciples of Jesus Christ. The Gospel being the true science of life contains certain fundamental principles which must be incorporated in the life of every man and woman, in order that they may receive everlasting benefit, and obtain a full and complete salvation in the kingdom of heaven. Those principles are faith in God the Eternal Father, and in the atonement of Jesus Christ, repenting of all sins, and being baptized by one having authority for the remission of them, and having hands laid on for the reception of the Holy Ghost, and living continually according to its promptings. The believers must observe these few rules in order to become "heirs with God and joint heirs with Jesus Christ." J. B.

HADES NOT VICTORIOUS.

DID the gates of hell prevail against the primitive Church? The *News* has been requested to suggest an answer to this question, concerning which different opinions are said to have been expressed recently by members of the Church.

The Lord told Peter, after this Apostle had made the confession: "Thou art Christ, the Son of the living God," that He would build His Church upon this rock, and "the gates of hell [or rather Hades] shall not prevail against it." (Matt. xvi: 18).

The language employed is highly figurative. Courts of justice and public councils were anciently often held in the gates of cities and much of the safety and happiness of a community at that time depended on the strength of the gates and the wisdom of the judges who sat there. Undoubtedly the Lord alludes to this circumstance. The plain meaning of the figurative expression would then be, that neither the strength nor all the wisdom of the powers of darkness should overcome or gain the victory over the Church, founded on eternal, revealed truth.

The question therefore is, did the powers of darkness overcome the Church? Did Satan gain the victory? Most decidedly not. Through the persecutions that raged during some of the pagan emperors, millions were slain, and during the succeeding ages of apostacy millions were led astray and millions more were sacrificed on the altar of intolerance. But notwithstanding all this the Church existed in what John the Revelator calls "the wilderness, where she had a place prepared of God, that they should feed her a thousand two hundred and sixty days," or years. Whatever this may mean in detail, it certainly conveys the general idea that the Church not only existed during all these years of vain attempts at her destruction, but that the time of her hiding was limited to a certain period after which she would again appear. It is therefore not true that the gates of Hades gained the victory.

To better understand the question, it must be remembered that the purpose for which the primitive Church was organized on earth was accomplished in every particular. This purpose was to prepare mankind for the final establishment of the kingdom of heaven on earth. Towards this end, all the dealings of God with mankind in His various dispensations have been directed. In the patriarchal dispensation the Lord dealt with families, educating them for a higher dispensation. This was consummated when, in the Mosaic era, the families were united into a nation, the Lord guiding the affairs of the people and developing them for a higher purpose. This plan was further advanced when, in the new dispensation, the Church of Christ was founded and the members scattered among the nations of the earth, carrying with them the principles they had embraced. By this means the education thus far obtained in the previous ages and the new truths revealed by Christ were offered to all the world. True, the Church itself was hidden from view for a long time, but much of the truth proclaimed by the Church remained on earth during all this time, and like a leaven it has leavened the world to a certain extent, a fact impossible to overcome. This was the very purpose for which the Church was founded. The object our heavenly Father had in view was to prepare the nations of the earth for the great kingdom to come, in which all the world shall be united under one ruler, the King of Kings and Lord of Lords. Hence the gathering dispensation of our age preparatory to the millennium. The commencement of our era was the scattering dispensation, as this is the gathering one. But both serve the same great purpose, the preparation for the final victory of God and the Lamb.

The evil one prevailed as little against the Church as against Christ. He was slain, but His death was His victory. The members of the

Church were also slain, but the blood of the martyrs was the seed of the Church.

The objection to the view here presented would probably be this, that if the gates of hell did not prevail against the Church, then the Roman denomination would be supported in its claim to being the true Church as a lineal descendant from the primitive Church. To which it is sufficient to say that the Roman Catholics have no just claim whatever to being the Church of Christ. In the first place it has never been proven that Peter ever was in Rome and submitted his authority to the bishop of that place. And in the second place, Apostolic succession is not the only ground on which a denomination can rest its claims to being the true Church. Purity of doctrine is equally necessary. The Scriptures say that "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." If this be so, the Roman church forfeited its rights hundreds of years ago, when it changed the doctrines of Christ and introduced its own dogmas and ordinances.—*Deseret News.*

WHAT THE DEAD MAY ATTAIN.

THE *News* is in receipt of the following communication from Mr. Alfred Peterson, of Independence, Missouri:

In the article, "Repentance in the Spirit World," in the *News* of June 13, the claim is made that all mankind who have died without repenting of the sins committed in this mortal state, will have an opportunity to repent in the spirit world, with the exception of those who have committed the unpardonable sin, whether they sinned through stubbornness, ignorance, or other reasons.

What I want to know is whether or not they, by repenting in the spirit world, will receive the same degree of glory in the celestial kingdom as those who repent and live free from all sin in this world? Or will they attain any degree of the celestial glory at all?

The impression given by the article referred to is that they will receive the same degree of glory.

I am not speaking of children who have died, or of those who would have received and obeyed the Gospel, the celestial law, had they lived to hear it. For as I understand it these obtain the celestial glory through the atonement of Christ. An answer will greatly oblige.

For the information of the inquirer we will suggest, in relation to the subject of the last paragraph of his letter, that there is a distinction between children who have died before reaching the age of accountability and those persons who have arrived at that age previous to passing from mortality. In the case of the former, no requirements are made for admission to the celestial kingdom; they are free from sin, and inherit the glory. The latter are, however, in a different situation. One further condition is required of them as a qualification for celestial glory as stated by Mr. Peterson, i. e., that they would have received the Gospel had they lived to hear it. This requirement discloses as the basis upon which they attain the desired blessing that they render obedience to the Gospel. The fact that they did not have this opportunity in mortality does not militate against them; nor does it relieve them of the obligation to receive the

Gospel when they do hear it, which in their case must be in the spirit world. While in the flesh they became accountable to Gospel law, and the accountability remains with them; therefore it is essential that they obey the Gospel, the fundamental principles of which are faith, repentance, remission of sin, and the guidance of the Holy Ghost. Those who would have received the Gospel in mortality had they lived to hear it certainly will not reject it in the spirit world, for only by compliance with its conditions can they receive its benefits. They will be judged as men who have become accountable in the flesh, and not as children who are unaccountable.

Regarding the impression of which our correspondent speaks, a careful examination of the article in question fails to discover any reference to the degree of glory that may be attained by those who accept the Gospel in the spirit world. The only subject under consideration was whether or not the Gospel of Christ gave an opportunity of repentance to those who had passed beyond the vail. It was shown from the Scriptures that not only was this opportunity afforded to those who, had they heard the Gospel in the flesh, would have received it, but also to some who had heard it in this life and rejected it—those who were disobedient in the days of Noah. Even this does not imply that all "the sins committed in this mortal state" may be repented of in the spirit world, as there may be offenses of a nature where restitution is essential to perfect repentance. If the time for this recompense, "the day of grace," has been "sinned away," then the only alternative is to meet the penalty for violation of the law.

The questions propounded by Mr. Peterson may be answered thus: There are in the spirit world two classes of beings for whom obedience to the Gospel is necessary in order that they might enter the kingdom of God and partake of any degree of glory; (1) those who had not the privilege of obeying the Gospel in the flesh, but would have received it had they lived to hear it, and (2) those who rejected the Gospel in the flesh or would have done so had they heard it. The first class may attain to the celestial kingdom by observing the rules upon which that exaltation is predicated, the substance of which is in being "valiant for the testimony of Jesus." Like them, the second class will be judged upon their whole record; but those who actually have rejected the Gospel in the flesh, or who make it manifest to a Just Judge that they would have rejected it had they heard it, surely can lay no claim to being "valiant for the testimony of Jesus," and by their own action close the door of the celestial kingdom against them. They may attain to a lesser degree of glory, but "they obtain not the crown over the kingdom of our God."—*Deseret News.*

UTAH NEWS.

(Summarized from Territorial papers.)

John Broom, owner of the Broom hotel, Ogden, and an old resident of that city, died on June 29.

The Sandberg Furniture Co., of Salt Lake City, has assigned. The assets will probably cover all liabilities.

Milo Andrus, an old veteran in the Church, died at Oxford, Idaho, on June 19, 1893, at the age of 79 years.

"Poney" Anderson, of Salt Lake City, committed suicide on July 6, by stabbing himself through the heart.

Byron Groo, formerly of the Salt Lake *Herald*, has been appointed Register of the Land Office at Salt Lake City.

On June 28, a two year old daughter of H. Gabrilson, of the Seventh Ward, Logan, was drowned in the Little Logan river.

The residents of Pleasant Green, twelve miles west of Salt Lake City, are being pestered with grasshoppers this season.

Webb Moore, an employer of the Union Pacific railroad at Ogden, was crushed to death between two freight cars on June 19.

A weekly journal has just been started in Salt Lake City under the auspices of the Scotch people of the Rocky Mountain region.

An unfortunate accident occurred on July 4, by which John Johnson, of Ephraim, had his hip bone broke and was otherwise badly injured.

George W. Crosier, successor to the Steele Produce Co., Salt Lake City, made an assignment on July 5. The liabilities amount to $4,067.24.

W. S. Godbe's reduction works, near Pioche, were burned to the ground on July 2. The loss amounts to $200,000; insurance about $30,000.

A daring robbery was perpetrated at Ogden on June 15. A gentleman named George J. Woods had upwards of $8,000 taken from his pockets.

S. S. Jones & Co, of Provo, were closed by attachment of Z. C. M. I., and several other large wholesale houses in Salt Lake City, on July 5.

William M. Roylance, a Springville produce dealer, made an assignment on June 21. The liabilities were estimated to be $11,000, and the assets $15,000.

Alexander Sims, of Fish Haven, Idaho, was recently drowned in a ditch near that place. Deceased was born near Aberdeen, Scotland, November 14, 1835.

The First National Bank of Provo closed its doors on June 30. It is expected that the bank will resume business again shortly. The assets are largely in excess of the liabilities.

On Saturday, June 24, a homicide, unparelleled in the annals of Utah, occurred at Salt Lake City. Clyde Robertson, a beautiful child of but five years, was shot and instantly killed by a former playmate.

On July 15, C. W. Penrose succeeded Colonel W. Hyde as editor-in-chief of the Salt Lake *Herald*. Richard W. Young succeeded Judge Judd as chairman of the executive committee of the same journal.

On Monday, June 19, H. E. Baker and Joel Ricks left Logan on an exploring expedition to southern Utah. They will gather various kinds of relics and curiosities, which will be disposed of principally to the Agricultural College of Utah.

The price of wool has dropped from fourteen and sixteen cents to eight and nine cents. This decrease will cause a loss to the Territory of some $750,000. There are at least 6,000,000 pounds of wool on hand, with no prospect of moving it at paying figures.

On Monday afternoon, June 26, while Brigham H. Skinner was engaged in soaping a belt in his saw mill at Nounan Valley, he was caught by the belt and drawn around the pulley, crushing his skull at the base of the brain, from the effects of which he died that evening. Mr. Skinner was thirty-eight years of age.

The National Bank of Commerce, of Provo, closed its doors on July 1. The cashier is confident that the bank will not be under the necessity of remaining closed but a few days. After the closing of the First National, depositors flocked there and demanded their money, and through not being able to meet all demands, the bank found it necessary to close up for a short time.